# WORKING TOWARD A JOINT ETHICAL FRAMEWORK AND COMMON CORE VALUES

A MONOGRAPH
BY
Captain Michael C. Herb
United States Navy

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MICHAEL C. HERB
CAPTAIN U.S. NAVY

**7. PERFORMING ORGANIZATION NAME(S) AND ADDRESS(ES)**
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School of Advanced Military Studies
Fort Leavenworth, Kansas 66027

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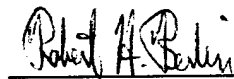
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Captain Michael C. Herb

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Approved by:

_____ Monograph Director
Robert H. Berlin, Ph.D.


_____ Director, School of Advanced
LTC Robin P. Swan, MMAS                  Military Studies


_____ Director, Graduate Degree
Philip J. Brookes, Ph.D.                 Program


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# ABSTRACT

WORKING TOWARD A JOINT ETICAL FRAMEWORK AND COMMON CORE VALUES by CAPT Michael C. Herb, USN, 54 pages.


Core values have a prominent place in the leadership training and education, and character development programs of the United States Armed Forces. Without question, leadership and character development are critical to any military establishment and because of strong linkage, the U.S military services have made core values a central theme in their leadership and character development programs. Each service has an official set of core values; however, their development and implementation have been completely independent and not consistent with the spirit and perhaps the intent of joint vision. The separate sets of core values, built upon different ethical frameworks in each service, raise the question of why the U.S. Armed Forces are not working interdependently in such an important area. These separate programs and duplicated efforts also create a question of credibility.

To explore this issue objectively, criteria for effective core values are established and a common ethical framework is chosen and used to study the core value programs of the Departments of the Army, Navy and Air Force. Core values of organizations outside of the U.S. military are also examined to help demonstrate their universality and importance. There are a number valid arguments why core values and associated programs should be the sole responsibility of the individual services; however, there is more compelling evidence why the Department of Defense should take the lead toward the development of a joint ethical framework and core values.

There is no single perfect set of core values or one ethical framework that must be adopted. A model is presented and guidelines are established that demonstrate some values and frameworks satisfy proven criteria better than others do. Additionally, a phased process for the development and linked integration of a joint ethical framework, common set of core values, and a consolidated character development program is proposed.

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## INTRODUCTION

Core values have a prominent place in the leadership training and education, and character development programs of the United States Armed Services. Each service has an official set of core values; however, their development and implementation have been completely independent and not consistent with the spirit and perhaps the intent of joint vision. *Joint Vision 2010,* issued by the Chairman, Joint Chiefs of Staff in July 1996, serves as a "benchmark" for the visions of the individual services. In its own words, "Joint Vision 2010 is the conceptual template for how America's Armed Forces will channel the vitality and innovation of our people and leverage technological opportunities to achieve new levels of effectiveness in joint warfighting." In addition, it recognizes that leadership is an essential element in warfighting and that core values are a key ingredient in leadership. *JV2010* considers leadership as one of six critical elements required for making its vision a reality. It then says in the section titled "Critical Considerations," "We will build upon the enduring foundation of functional expertise, **core values**, (emphasis added) and high ethical standards."[1]

Regardless of whether the Chairman adopted the core values idea from the services or the services proactively developed core values on their own initiative, the fact is that each service acted independently without any unified effort. This monograph examines the following question: As the United States Armed Forces execute *Joint Vision 2010,* should the departments of the Army, Navy, and Air Force adopt a common set of core values developed from a joint ethical framework? Core values are a critical element of leadership and therefore they must be considered as a joint issue. Having different sets of core values in the services warrants examination.

According to Webster's and the American Heritage dictionaries, a "value" is a standard, principle or quality considered worthwhile or desirable. The word "core" is the center or the most important part of something. As applied to the military, "core values" are the values that best

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define and embody the enduring standards, principles and ideals of military service and the values each service has chosen to imbue in their force. The Departments of the Army, Navy and Air Force each have promulgated a set of "core values", beginning with the Navy and Marine Corps in 1992, the Air Force in 1995, and the Army in 1998. The revised final draft of *Army Leadership, FM 22-100,* describes their values as "the solid rock upon which everything else stands. They are the glue that binds us together as members of a noble profession."[2]

While there are similarities in the values chosen by each service, there are differences in the content and definition of these values. For example, honor is one of three core values of the Naval Service (refers to the Navy and Marine Corps) and one of seven for the Army. The Naval Service describes honor as being honest, truthful, and abiding by an uncompromising code of integrity whereas the Army describes honor as living up to all Army values.[3] While these descriptions are not contradictory, they do differ in content. Such differences in the core values and the variations in their promulgation, demonstrate that the service's core values have been developed and adopted independently of one another. However, the outwardly apparent differences in core values do not mean the ethical principles of the Armed Forces lack a common origin.

Two documents, the Oath of Office and the officers' commission, provide the services a common foundation or framework. Since the establishment of the United States Armed Forces under the Constitution of the United States of America in 1787, the President and all military officers have sworn the same oath to "support and defend" and "bear true faith and allegiance" to the Constitution. In the officers' commission, the President of the United States grants authority because of "special trust and confidence" in the "patriotism, valor, fidelity, and abilities" of that officer. These words, while they do not include penalties for breaking the oath, clearly express an expectation of certain standards and values.[4] The sworn oath and a formal commission are unique to military service. In the absence of codes, policy, or regulations, the oath and the commission

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together set forth a standard of service for the military profession.

The Oath of Office and the officers' commission have remained unchanged; however, throughout the years, the individual services have regularly expanded upon this initial construct. What often began as a slogan or cliché tended to evolve into an ethos or set of values for a particular service. The United States Military Academy's motto, "Duty, Honor, Country" emphasized by General of the Army Douglas MacArthur in a 1962 speech, and "Pride and Professionalism," which Admiral Thomas B. Hayward hoped would define the Navy in the early 1980's, are two such examples.[5] These slogans or mottoes helped define the fabric and expectation of professionalism for that particular service during that period; yet, they did not reach expansion and refinement into an ethical framework nor lead to the development of an enduring set of core values.

Highly publicized events in the past decade have provided the military services with a catalyst for concern and renewed effort in the area of values, character development, and ethics. With the help of mass media, public attention is on the conduct and mores of the U.S. Armed Forces in ways not seen in the past. Examples such as the Navy's sexual harassment scandal known as Tailhook, the training abuses at the Army's Aberdeen Proving Ground, and the Air Force court martial of Captain Kelly Flinn, all gained national media attention.[6] High visibility news and the ensuing public dialogue have caused a renewed focus by military leadership concerning the values and mores of the force. As a whole the services are struggling with public perception and consequently believe redefining their values is a viable response to this perception. "Not within recent memory has there been such a frenzy of workshops, conferences, and study sessions within the services aimed at redefining core values."[7] The problem is each service is functioning independently and working a different approach and solution to values, ethics, and character development. Each service has actively defined their individual core values and the framework

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around which they were built, and has an effective method of promulgation but the similarity ends there.

There are opposing sides to this discussion and each is worthy of examination. Arguments for a common set of core values as well as for the services to maintain their own unique core values are both compelling. The independent development and promulgation of core values by the services detracts from their overall effectiveness, especially within a joint environment. As it stands now the services are duplicating efforts and valuable resources. While each service has published a set of core values, the study and review of these core values continues in order to develop and implement a comprehensive program in character development. Greater effectiveness by all services could be realized if they worked interdependently under a joint ethical framework for implementing character development programs and a single set of core values. The independent development of core values by the services also raises the question of credibility. For example, during his address to the Air Force Academy's graduating Class of 1997, Secretary of Defense William Cohen espoused the values of "mutual respect, dignity, and cooperation."[8] While these are certainly noteworthy values, it seems ironic that they are not even listed among the core values of the Air Force. In an era where the Armed Forces are working diligently and often struggling toward the realization of joint vision, speaking with a unified voice in the critical and highly visible area of values, ethics, and character development seems essential for the enhancement of the military professional image and service credibility.

Equally compelling arguments can be made for each service pursuing core values independently. Clearly, the focus of *JV 2010* is warfighting and ensuring readiness to carry out the 1997 National Military Strategy of "respond, shape, and prepare now." Therefore core values are not a joint concern but the responsibility of the individual services to prepare their fighting contingency with appropriate character development and internalized core values. Another

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argument is that since the services have different missions and different leaders, they need core values that reflect the uniqueness of their service and their leadership. A third argument centers on maintaining the status quo. Since each service has recently finished the development of their core values it is too soon and too disruptive to change them.[9]

These arguments are examined in more detail as this monograph addresses the question of whether the services should be working interdependently toward a joint ethical framework and a common set of core values. In order to present this issue in a concise manner, specific terms are first defined and discussed as they are used in the context of this research. Additionally, the ethical framework applied to this study is defined and the importance of core values is established. Using this common language and framework, a close comparison of core values among the services is then made. Each argument is addressed using the established core value criteria, evidence from civilian business, and comparison to a common ethical framework theory. Finally, various arguments for creating a joint ethical framework and a common set of core values within the Armed Forces are presented.

## DEFINITIONS AND BACKGROUND

Certain terminology considered critical to the core of this monograph must be clearly defined. Where warranted, terms are expounded upon from an organizational perspective for further clarification purposes.[10]

**Ethics** is a branch of philosophy concerning the rules of right conduct; or, rules or standards governing conduct of members of a profession. Although not the focus of this monograph, ethics is a key element in the foundation of core values. **Ethical** means of, or relating to ethics and is conforming to accepted principles of right and wrong, especially those governing the conduct of a profession.

A framework, in the physical sense, is a supporting or enclosing structure. In the conceptual context, a framework is a basic system or arrangement of concepts or ideas. This paper clearly deals with concepts and ideas; however, the supporting structure of a building provides an excellent analogy. Considering these two definitions, an **ethical framework** is therefore a system or arrangement of ideas or concepts that give structure or form to conduct, standards, and principles of right and wrong. An ethical framework is chosen by a profession or organization and adopted as a guide or direction for vision, and also as a foundation for making decisions. For an ethical framework to be effective it must be universal to the entire organization and connect its ideals, mission, and vision.

A thorough examination of ethics and ethical frameworks is incomplete without contemplation and discussion toward a common understanding of what a profession is. With regard to this monograph, the consideration is whether or not the military is a profession. A **profession** is defined as an occupation or vocation usually requiring advanced study and specialized training. Samuel Huntington, world-renowned political scientist and author of *The Soldier and the State*, considers expertise, corporateness, and responsibility as the key elements

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required for consideration as a profession.[11] Allan R. Millet's definition according to his study, "Military Professionalism and Officership in America," is similar to Huntington's. Millet, well known military historian and retired U.S. Marine Corps colonel, characterizes what he refers to as the attributes of a profession as: regarded as lifelong calling; full-time and stable, serving societal needs; organized to control standards and recruitment; requiring formal and theoretical education; a service orientation in which loyalty to standards and clients needs are paramount; and being granted a great deal of collective autonomy by the society it serves.[12] Captain R.A. Stratton, USN(ret), and prisoner of war for six years during Vietnam, expanded on these ideas by addressing "six elements that mark a true profession: selective membership, specialized training and education, accountability for consequences of our actions, total dedication to clients welfare over the professionals, and general recognition and acceptance of a professional status and code of ethics."[13]

Whether the military has a great deal of collective autonomy, along with certain other of these characteristics and attributes can be debated. However, when these three definitions are all examined, and the dictionary definition is considered, the conclusion is that significant portion of career officers and senior enlisted in the U.S. military meet these criteria. For the purpose of this monograph the military is considered a profession.

A **principle** is a fundamental truth, law, or postulate; a scientific law underlying the working of natural phenomena or mechanical processes. Similar in meaning to principles, **values** require the consideration and determination of being worthwhile or desirable. **Core values** are those values that best define and embody the enduring standards, principles and ideals of an organization or military service.

Principles and values are often used interchangeably but they are not synonymous. Although they have similar definitions, it is imperative to understand the distinct difference

between the two. First, principles are timeless, universal, self-evident, and enabling when understood. Just as there are laws such as gravity that are unchanging and universal in the physical dimension, there are fundamental "principles that govern human effectiveness."[14] In contrast, values require the consideration and determination of being worthwhile or desirable. Values are chosen; therefore, values can, and do, change. As Stephen R. Covey, founder of Covey Leadership Center, points out in his bestseller, *The 7 Habits of Highly Effective People,* values must be aligned with principles and when they are, they can be one in the same. "A gang of thieves can share values, but they are in violation of the fundamental principles we're talking about."[15] Dr. Covey's point is clear, people as well as organizations must align their mission, vision, and values with principles, hence his term "principle-centered."

Consistent with this idea are the thoughts of Rushworth M. Kidder, whose book, *How Good People Make Tough Choices,* points out that a value has to have "intrinsic worth"(self-evident) for it to have universal meaning. He goes on to use "diligence" as an example of a fine trait that can have a wide range of worth. Diligence can result in the accomplishment of something wonderful or terrible. "Just as diligent firemen contribute to society's well-being, so diligent con men detract from it."[16] When values are aligned with principles and have intrinsic worth, not merely the worth we choose to apply to them, then they become more than just a means. Col. Charles Myers, Professor and Head of the Department of Philosophy and Fine Arts at the US Air Force Academy, agrees. He contends it is a mistake to think core values can become "a good means to an evil end" because they are standards and ideals, both means and end.[17] Values will be both means and end, and have or gain intrinsic worth if they align with or center on principles.

"Principle-centered" core values best define and embody the enduring standards, principles and ideals of an organization, a concept which applies within civilian industry and business organizations as well as in the military. In a 1996 article in *Harvard Business Review,* core values

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are defined as "the essential and enduring tenets of an organization. A small set of timeless guiding principles, core values require no external justification; they have intrinsic value and importance to those inside the organization."[18] "Principle-centered" core values seem to have emerged as a cutting edge concern in organizational development today.

Considering these definitions, in order for organizations to construct a long-lasting set of core values, certain characteristics must be present. These include: (a) an ethical framework based on principles to build on, and around which to form purpose, mission and vision; (b) ideals, mission, and vision that clearly define what the organization stands for; and (c) chosen values that are solidly aligned to principles and consistent to the ethical framework, mission and vision. As these elements are established, core values can emerge.

The importance of an ethical framework for an organization is paramount and must reflect the vision and ideals of the organization just as the constructed framework of a house must be in line with the design and ideas of the architect. In other words, a two-story cape cod style home cannot be built using a frame that was constructed from the plans for a split tri-level. Values not aligned with principles or, developed outside of a framework is a problem but equally troubling are values established in absence of any framework or, in a vacuum. Establishing core values with no foundation or ethical framework is providing direction on what to do or, what is right, in the absence of why or the ability to find out why.[19]

There are a number of ethical theories or philosophies that exist, which could serve as suitable ethical frameworks. To be effective an organizational framework should meet the needs of the organization and cover all elements of its mission and purpose. Rushworth Kidder in his book referred to above, *How Good People Make Tough Decisions,* offers an excellent ethical framework which focuses on decision making and resolving ethical dilemmas. His construct is aimed at decision making and centers on "ends-based, rules-based, and care-based thinking."[20] However,

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because his framework deals specifically with making decisions it has only partial application in the broad scope of the military and therefore is not suitable for a universal framework.

In contrast to Kidder, Stephen Covey develops an ethical framework with a broad and universal application. His framework focuses on four levels of organizational development and leadership: personal, interpersonal, managerial, and organizational. Each level is aligned with a corresponding principle: trustworthiness, trust, empowerment, and alignment respectively. The principle of trustworthiness, established by an individual's character and competence, both of which are critical, serves as the foundation for all levels. In any relationship an individual's lack of character or competence makes it difficult for trust to grow and flourish. Thus, the relationship often becomes stagnant and unproductive. The importance of trust and the principle that trust comes from character and competence is true of personal relationships but is especially relevant in organizations where the interaction of people is critical.[21]

Covey describes an inside-out approach to individual and organizational development. Visualize the four levels of organizational development and leadership as four concentric circles, or rings, with each larger circle encompassing the previous ones. The personal level is the smallest inner circle, then the interpersonal circle, next the managerial circle, and finally the organizational outer circle. Looking at the corresponding principles to each of these levels, trustworthiness is in the smallest inner circle, or the center, and the principle for the personal level. Individual trustworthiness cultivates trust at the interpersonal level and sets the conditions for empowerment at the managerial level. Finally alignment at the organizational level ensures consistency at all levels. Clearly, this framework demonstrates how growth and development begin at the inner most level and work outwardly, thus an inside-out approach. Both an individual and an organization can create a mission derived from their vision and then do their planning and decision-making based on values they have chosen, consistent with their mission and most importantly, aligned with

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principles.[22]

Trust, which is central to Dr. Covey's framework, is a key element in leadership and leadership must be a primary focus in the military. The essential connection between trust and leadership is frequently underscored in the writing of professionals who lead or study leadership. In Perry M. Smith's military leadership guide, *Taking Charge,* he lists "trust is vital" as the first of nineteen other key fundamentals to leadership.[23] General Fred M.Franks, US Army (ret), in a speech discussing leadership to the US Army Judge Advocate General (JAG) School, Charlottesville, VA., on 23 March 1998, refers to the "essence of what you are trying to do. Establish and maintain trust." Paul Hersey and Kenneth Blanchard list three competencies of leadership: diagnosing, adapting, and communicating. A leader may properly diagnose a situation and then adapt behavior and resources accordingly. However, if the leader is unable to effectively communicate this information to the people, the leader will have very little success. Being able to communicate to the people in such a way that they understand and accept the established objectives is crucial.[24] Leadership is about people and effective communication with people is built on trust. Trust and leadership are inseparable.

Core values must be universal, intrinsic in worth, and enduring. These qualities are gained through alignment with principles and consistency with the mission and vision of the organization. Personal and organizational development are both inside-out processes with a foundation in trustworthiness, which grows from the character and competence of the people within the organization. This implies that personal change must precede organizational change. Since trust is central to personal and interpersonal relationships, trust is likewise critical to the inside-out growth of the entire organization. However, leadership still has the responsibility to provide vision based on the organization's ethical framework, and for modeling its core values.[25]

This framework and the concepts and language of Stephen Covey provide the criteria for

comparison that is used in the remainder of this monograph because of the essential focus on

leadership and trust and their connection to character and competence. As the core values of each

service are examined, Covey's framework is the criteria for judging completeness and endurability.

# THE IMPORTANCE OF CORE VALUES

Regardless of the organization, whether civilian or military, core values are important for a number of reasons. Core values can greatly enhance the organization's ongoing effectiveness, its vision for the future, and the well being of the people who serve that organization. "The combination of mission, vision, and values creates the common identity that can connect thousands of people within a large organization. One of the chief tasks of leaders, at both the corporate and local level, is fostering a common identity."[26] Peter Senge, author of *The Fifth Discipline*, underlines the point that core values are of great importance within an organization because they provide a common identity. Core values must be enduring, intrinsic in worth, and aligned with principles, thus Senge's connection of mission, vision, and values is also consistent with the core values characteristics and Covey's framework.

Core values also aid in resolving ethical dilemmas or making choices. This idea is the obvious central theme examined in the Rushworth Kidder book, *How Good People Make Tough Decisions*. Michael Bargo, a consultant who specializes in value-construction workshops and author of *Choices and Decisions*, examines how the choices we make are often a function of what we value or a reflection of our values. Like Covey he contends that values can be defined as decisions made about or from choices.[27] However, in contrast to Covey's concepts of values, Bargo incorporates the idea of relative worth which can make values subject to change. Covey's concepts keep values aligned with principles thus eliminating the potential problem of values changing due to outside influence.

Core values help define the character of both the individual and the organization. The character of an organization grows out of its mission, vision, and foundation or framework that the organization was built on. The core valves, if aligned, will reflect that character. The individuals within the organization must strive to align themselves to the core values of that organization. The

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US Air Force refers to this as the "price of admission."[28] If the core values of both the individual and organization are shared, that is the ideal.

Core values also build trust. The selected ethical framework for this study established that trust comes from a combination of character and competence. A review of the various organizational core values outlined in this monograph show that they can be divided into one of those two categories. The Navy's core values are honor, courage, and commitment. Honor and courage easily fall under character while commitment primarily deals with competence. Trust is an essential component of leadership as well as any interpersonal relationship. For any relationship to be lasting and mutually beneficial there must be trust. Trust is also a key element that reaches outside of the organization because people naturally associate with businesses and products that they trust. Successful businesses of all sizes, aware of the importance of trust and its connection to core values have elevated core values as a central element in their ideology and strategy. From an article in *Military Review* written nearly ten years ago, the author, Mark Hertling, speaks about the large proliferation of management books on the market. He cites one such book in particular, *In Search of Experience: Lessons from America's Best Run Companies,* which theorizes that some businesses are more successful than others simply because they have a strong sense of values.[29]

To further emphasize the importance of core values, it is imperative to state that core values do not dictate, nor do they infer perfection by either the organization or the individual. For those who believe in God, people are human and thus, perfection is unattainable due to issues related to the fallibility of human nature. Achieving the ideals of core values can not be compulsory. It is a standard to strive towards. In contrast, compliance with established policy standards and rules is expected in most organizations. These two ideas can easily be confused.[30]

Core values are not rules or law. The Uniform Code of Military Justice (UCMJ) and the services numerous regulations specifically address what can and cannot be done. Because people

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are human and therefore not perfect, core values are internalized in varying degree that causes the unfortunate connection between core values and rules and regulations. The U.S. Navy's core value of commitment includes in its published charter, to "foster and show respect toward all people without regard to race, religion, or gender." Since naval personnel have internalized and aspired to the ideals of this value to differing degrees, the Navy's established regulations for equal opportunity, OPNAVINST 5354.1. In a perfect world this regulation might not be necessary.

Core values must also not be confused with policy. Values, if properly aligned with principles, are timeless. When policy is at odds with values then the policy needs to be evaluated and modified. In a paper for the 1999 Joint Services Conference on Professional Ethics (JSCOPE), LTC William F. Bell, USA, writes, "for fundamental change to occur, the values of the organization must be brought in line with its policy or visa versa."[31] If values are changed for the sake of policy then there is a fundamental problem with those values or the ethical framework of the organization. Applying this to Covey's framework, the core values must be aligned with principles and the mission and vision of the organization and policy should be developed consistent with that foundation. Policy is about behavior; core values are about character.

Core values must not be confused with core competencies which are those capabilities or skills that are most critical to an organization's performance and effectiveness. Core Values primarily relate to character. They help define character. The Marine Corps *Fleet Marine Field Manual 1-0, Leading Marines,* states, "These values form the cornerstone, the bedrock, and the heart of our character."[32] Competencies, which are skills and abilities that are learned and trained, describe more what an individual knows and does.

Core values go beyond codes or rules; they are ideals. However, this thought does not imply they are unrealistic for adoption by an organization or an individual. Core values are not goals that are achieved and then new ones set. They are ideals an individual aspires towards. In

1986, before the current emphasis or re-emergence of values thinking, the importance of core values was clear to Secretary of the Army, John O. Marsh who wrote: "Values show us where we have been as a people and help direct us into the future."[33] Core values are a measuring stick to assess personal movement along a directed path and a compass for individual and organizational conduct, attitude, performance, and day to day actions.

## THE SERVICE'S CORE VALUES

Before examining and comparing the core values of the individual services of the U.S. Armed Forces, the existence of any common ethical framework within the Department of Defense, on which the service's core values could be based, must be explored. If a DoD framework does exist, it must also meet the criteria of being universal to the entire organization and connected with its ideals, mission, and vision (as defined earlier in section II). CAPT Stratton, the retired Naval Officer and ex-POW whose criterion was used in defining "profession," considers the existence of an ethical standard or code as one of the true marks of a profession. While his definition supports career military personnel as members of a profession, he does pose the questions of what is and where is the code of ethics for the U.S. Military?[34]

Guidance to lower echelons regarding values and ethics from the Department of Defense and joint staff levels does exist. Title X of the United States Code contains sections that discuss conduct and behavior for all of the services. The Department of Defense has published a comprehensive set of ethical regulations that apply to all DoD personnel. *Joint Vision 2010,* emphasizes the importance of core values. However, a closer examination shows these documents have a number of inadequacies.

Title X of the United States Code contains a section for each service that requires "exemplary conduct" of "all commanding officers and others in authority" and the requirement to "show in themselves a good example of virtue, honor, patriotism and subordination." This section was introduced in 1956 for the Navy and Marine Corps and was added for the Army and the Air Force in the 1998 National Defense Authorization Act. The values espoused within these sections of the U.S. Code are certainly enduring and worthy, but as written they do not apply to all personnel. These sections only target personnel in command or comparable authority, a relatively small portion of the Armed Forces population. Thus these sections of the U.S. Code are not

universal to an entire organization and therefore not useful as a joint framework for the services.[35]

The document that bests approximates a framework that could be useful to the services for focusing their core value programs is actually a regulation. The *Joint Ethics Regulation* (JER), Department of Defense Regulation 5500.7-R, provides standards of ethical conduct and guidance. Its focus, however, is on areas of finance, employment disclosure systems, post-employment rules, conflict of interest, and the enforcement and training of these areas. The JER is clearly a compilation of regulations; however, near the end of the 185 pages, are two pages containing ten ethical values. The listed JER values are honesty, integrity, loyalty, accountability, fairness, caring respect, promise keeping, responsible citizenship, and pursuit of excellence. Although the JER claims to be "the single source of standards of ethical conduct and ethics guidance," only four of these values are shared among the thirteen total values of the four services. There is no reference to the service's core values or their core value programs, which seems to indicate that Department of Defense ethical values were established independently from the services. Because of its narrow focus and lack of identification and connection of ideals, mission, and vision, the *Joint Ethics Regulation* does not provide a suitable ethical framework. [36]

Title X United States Code and Department of Defense *Joint Ethics Regulation*, provide law concerning conduct and make general reference to ethics and values but provide no suitable ethical framework or guidance on which to build a core value program. Interviews with staff personnel in the Office of Secretary Defense and the Joint Chiefs of Staff confirm this. Both these staffs consider their primary responsibility as ensuring the training, maintenance and readiness of the force and based on that point of view, core values become the responsibility of the individual services. [37]

Core values can serve an organization in a number of ways and result in many long-term benefits. Current literature within the Department of Defense and Joint Chiefs of Staff reflects an

understanding of the importance and potential of core values. However, both staffs have avoided giving any specific guidance to the services vis-à-vis the establishment of their individual core value programs. This lack of guidance is evident by looking at the six-year time span from promulgation of the first set of core values by the Navy to the Army's promulgation of core values in 1998. Additionally, the differences in the core value programs themselves indicate a lack of common guidance. While a number of DoD and joint staff documents and regulations deal with ethical issues and conduct, they are limited in scope or function and do not satisfy the definition of an ethical framework.[38]

In the absence of a promulgated ethical framework or guidance specific to a core values policy from either the Secretary of Defense or the Chairman of the Joint Chiefs of Staff, the armed services have established their own core values programs. The issues that remain to be examined are the differences and uniqueness' of the individual service's core values; whether they meet the criteria for effectiveness; and the necessity for the services to have separate sets of core values.

### Department of the Army

Although the United States Army was the last of the US Armed Forces to establish and officially promulgate a department wide set of core values, the idea of values in the Army is not new. In December 1985 Secretary of the Army, John O Marsh Jr., and the Army Chief of Staff, General John A. Wickham Jr., announced "Values" as the US Army theme for 1986. The theme of values was articulated in *White Paper, 1986:Values: The Bedrock of Our Profession.* This paper, published as an Army pamphlet, recognized that there exist numerous values that can influence individuals and organizations. However, one specific set of values was chosen by the Army. This set of values was referred to in the *White Paper* as "The Professional Army Ethic" and consisted of a framework comprised of the "professional values" of loyalty, duty, selfless service, and integrity, supported by the "individual values" of commitment, competence, candor, and courage.[39]

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In June 1994, the Army published *Field Manual 100-1,* intended to be the "cornerstone" document for expressing the Army's purpose, roles, and functions. *FM 100-1* used values to define the "Army Ethos," and "Professional Qualities." "Army Ethos" centered on the concept of duty. Contained within the concept of duty were the values of integrity and selfless service. "Professional Qualities" were defined as the "facets of the soldier's character that undergird the ethos" and consisted of the same values as the "individual values" from the Army Ethic of 1986, except that compassion was added to commitment, competence, candor and courage.[40]

In 1998, four years after The Army Ethos of *FM 100-1,* LOYALTY, DUTY, RESPECT, SELFLESS SERVICE, HONOR, INTEGRITY, AND PERSONAL COURAGE were established and currently exist as the Army's core values. The Army has begun a comprehensive core value indoctrination program for all Department of the Army personnel, military and civilian, by way of command wide training sessions using a standardized video. The Army is also issuing a small plastic tag with the core values listed on it. This tag can be worn on the identification tag chain or be placed on a key ring, but either way it is meant to be carried by the soldier. Beyond the initial Army-wide indoctrination, core values are being incorporated into all entry level training and accession education programs. Most significantly, the Army has incorporated its core values in *Field Manual 22-100, Army Leadership,* which is now approved by the Army's Doctrine Review and Assessment Group and is on its way to publication. Beyond defining Army core values, *FM 22-100* provides an excellent ethical framework that is centered on a "be, know, do" philosophy that builds leaders by way of character and competence throughout all levels of leadership. This framework meets the criteria of being universally applicable to everyone in the organization and connects the organization's ideals with its mission, vision, and values. The Army framework's emphasis on character and competence, and the inside-out construct of "be, know, do" also demonstrates consistency with Covey's ethical framework. Core values are also displayed

predominantly in the Army's vision publication, *Army Vision 2010,* which includes "a values-based organization" as one of five key elements within its vision statement.[41]

The Army defines its core values within the new *FM 22-100* (draft) and in the Army's and Center for Army Leadership's homepages. The Army Values are defined as:

LOYALTY – to bear true faith and allegiance to the U.S. Constitution, the Army, your unit, and other soldiers and civilians.

DUTY – to fulfill your obligation.

RESPECT – to treat people as they should be treated.

SELFLESS SERVICE – to put the welfare of the nation, the Army, and your subordinates before your own.

HONOR – to live up to all Army values.

INTEGRITY – to do what's right, legally and morally.

PERSONAL COURAGE – to face fear, danger, or adversity (physical or moral).

## Department of the Navy

The Department of the Navy (Navy and Marine Corps) was first of the U.S. Armed Forces to promulgate a set of core values in 1992. Prior to 1992 the Navy and Marine Corps, each had a separate set of values. The Navy's values were tradition, professionalism, and integrity while honor, courage, and commitment served as values in the Marine Corps. These pre-1992 values, similar to the early versions of Army values, were not widely disseminated or effused in training and doctrine as their core values are today. The 1991 Tailhook scandal with its subsequent investigations was a watershed event and helped compel the Department of the Navy to rethink and re-emphasize the idea of values. After a period of study and review the Navy and Marine Corps Team agreed upon the common core values of: HONOR, COURAGE, and COMMITMENT, which were those already in place within the Marine Corp.[42]

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In the early part of 1993, the Navy and Marine Corps began to implement the Department of the Navy's core values program beginning with the indoctrination of all sailors and marines. This initial exposure consisted of a standardized training package developed by the Department of the Navy and executed at the command level. For the Marine Corp this effort was less of an indoctrination and more of a revitalization.[43] Since the introduction of the Naval Service core values, the Navy and Marine Corps have focused incorporation of core values in training and education at all levels. The method being used is not to teach the core values as a package but to infuse the core values as a framework into leadership and character development education. After initial indoctrination of sailors and marines at enlisted entry and officer accession sources, core values are continuously re-enforced through exposure embedded in selected training and education. A leadership continuum, from junior noncommissioned officers to senior officers to command preparation courses has been developed and is under constant review to ensure accuracy and relevance.[44]

The actual promulgation method for the core values has matured along with the training and education programs; however, it varies to some extent between the Navy and Marine Corps. The Department of the Navy has chosen to issue their core values by a "Core Values Charter," signed by the Chief of Naval Operations, Commandant of the Marine Corps, and the Secretary of the Navy and promulgated by *Secretary of the Navy Instruction 3550.15*. In addition to listing and defining the core values, this charter also "provides a broad framework which outlines key principles" of the Naval Service core values in order "to build the foundation of trust and leadership upon which our strength is based and victory is achieved." The Marine Corps has taken promulgation of core values a step further and, like the Army, has included them in their leadership field manual. Core values are referred to throughout *Fleet Marine Field Manual 1-0, Leading Marines*, and there is a dedicated section to core values contained in its appendices. The Marine

Corps also issues every Marine a wallet size card inscribed with their core values.

The Core Values Charter also provides a linkage between the Naval Service mission, vision, and ideals on which the values are based, and makes it clear that the core values are universal to all or "intended for the entire population of the Department of the Navy."[45]   The Naval Service's core values, and the ethical framework that supports them, is consistent with the criteria and definitions established for this monograph.

The Naval Service defines their core values as:

HONOR – Accountability for professional and personal behavior.  Being mindful of the privilege to serve fellow Americans.  Integrity, Responsibility, Accountability.

COURAGE – The value that gives the moral and mental strength to do what is right, with confidence and resolution, even in the face of temptation or adversity.  Doing the right thing, in the right way, for the right reasons.

COMMITMENT – The day to day duty of every man and woman in the Department of the Navy to join together as a team to improve the quality of work, people, and selves.  Devotion to the service and fellow sailors and marines.

## Department of the Air Force

"Whoever you are and wherever you fit on the Air Force team, this is your basic guide to the Air Force Core Values."  This is the first sentence in the Air Force *Little Blue Book*, which officially promulgated their core values in January 1997.  Like the other services, this was not the first time the Air Force was associated with values.  Two years earlier in January 1995, the Air Force had six values that were discussed by Sheila Widall, then Secretary of the Air Force, during her remarks at the Joint Services Conference on Professional Ethics.  "These core values were articulated as part of our quality initiatives.  They are: integrity, courage, competence, tenacity, service, and patriotism.  Who could argue with these?  But what I'm looking for is a more compact

set, something like three legs on a stool…absolutely essential for the correct functioning of the system." The Air Force was looking to refine their core values. Secretary Widnall went on to discuss INTEGRITY FIRST, SERVICE BEFORE SELF, and EXCELLENCE IN ALL WE DO, which are the Air Force's current set of core values. [46]

The primary method of promulgation for the Air Force core values has been by way of a small but comprehensive pamphlet issued to all department personnel. The *Little Blue Book* contains all the criteria for judging completeness and endurability of the Air Force core values. The booklet first defines the core values using the twenty principles with which they are aligned. It goes on to discuss that the core values "point to what is universal and unchanging in the profession of arms," which highlights their intrinsic worth. In its final section, *The Little Blue Book* establishes a core values strategy, laying out not only a plan for imbuing core values throughout the force, but also establishing the connection between the values and the mission and vision of the entire organization. In its entirety, *The Little Blue Book* establishes a comprehensive ethical framework on which the Air Force's core values are built. Like the other services, the Air Force's framework and core values are consistent with the criteria against which the other services have been compared. [47]

Evidence of the seriousness of the Air Force concerning core values is their vision to "operationalize" the core values by what *The Little Blue Book* refers to as "top-down, bottom-up, and back-and-forth approaches," to make values an integral part of their daily business. [48] Additionally, core values are woven throughout the Air Force's vision for the 21$^{st}$ century, *Global Engagement*, in a similar fashion to the Army core values in their *Army Vision 2010*.

The method of training and education of core values in the Air Force is also similar to that of the other services. The approach is one of infusion into curriculum vice placing blocks of core values instruction into existing courses and training packages. All Air Force personnel entering the

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service receive a comprehensive core values indoctrination; however, all follow-on exposure to core values is embedded or woven into career development education at all levels. In a 13 November 1996 memorandum to his top commanders, Chief of Staff of the Air Force, General Ronald Fogleman said, "It's time to infuse those values across the Air Force and to weave them into the fabric of the Air Force institution."[49] This weaving approach to the core values program is one that all the services have adopted.

The Air Force core values are defined as follows:

INTEGRITY FIRST – Integrity is a character trait. It is the willingness to do what is right even when no one is looking. It is the "moral compass"- the inner voice of self-control; the basis for the trust imperative in today's military.

SERVICE BEFORE SELF – tells us that professional duties take precedence over personal desires. At the very least it includes: rule following, respect for others, discipline and self-control, and faith in the system.

EXCELLENCE IN ALL WE DO – directs us to develop a sustained passion for continuous improvement and innovation that will propel the Air Force into a long-term, upward spiral of accomplishment and performance.

When the core values of the departments of the U.S. Armed Forces are examined and compared a number of similarities, as well as differences become apparent. A major difference between the services is the format of presentation or medium used to publish their individual sets of core values. While the forms of presentation vary a great deal, they are effective for each service. The Naval Services have their Core Values Charter but in addition, the Marine Corps has included core values in *Leading Marines, FMFM 1-0.* The Air Force promulgated their core values in *The Little Blue Book,* a comprehensive pocket-size pamphlet and the Army is using *FM 22-100,* their leadership field manual, as their primary source.

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The ethical frameworks surrounding the sets of core values also vary between the services. The Army's framework centers on development of character and competence using a "be, know, do" construct. The Navy supports their core values in a charter that provides linkage between mission and vision, and the Naval Service's ideals. Finally, within its *Little Blue Book*, the Air Force aligns their core values to twenty principles and outlines their core value strategy. These frameworks are all different but all satisfy the established criteria.

The most obvious difference between the services core value programs is the individual values themselves. The Army has seven core values, Naval Services and Air Force each have three. There are a total of thirteen core values promulgated by the services. Of the thirteen core values, only four: HONOR, COURAGE, INTEGRITY, and SELFLESS SERVICE are shared by any of the services. None of the thirteen core values are common to all three of the armed service departments.

Of the core values that are common between the services, there are differences in how those particular values are defined; however, the differences in these definitions are not contradictory. Courage is a value shared by the Army and the Navy. The Army's definition of courage is to face fear, danger, or adversity (physical or moral). The Navy defines it as moral and mental strength to do what is right, with confidence and resolution, even in the face of temptation or adversity. These definitions differ but do not contradict because the value of courage, like the other core values, has intrinsic worth, it is enduring, and both definitions are aligned to the principle that courage includes both physical and moral dimensions.[50]

The services have core values that vary in number and content, and core value programs that differ in the forms of their presentation, and in ethical frameworks that support them. In spite of these differences, all services have chosen values that meet the criteria of being intrinsic in worth, they are enduing, and they are solidly aligned with principles. A number of additional

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similarities between the services core values also exist.

The three departments of the U.S. Armed Forces promulgated their respective sets of core values over a six years time span. Despite this time difference, the service's approaches to core value indoctrination and education are very similar. All services indoctrinate new enlisted recruits and officer accessions with a standardized core values indoctrination package. This initial education is a presentation of what the core values are, how they are defined, and why they are important to that particular service. The service's goal is for all subsequent core values education to be woven seamlessly into already existing leadership or character development curriculums. This method is in lieu of continuing to teaching core values as a separate module inserted in various courses. Even some technical and skill based training can have core values imbedded within it.[51] This infusion of core values into the service's leadership development continuum is still a work in progress, although the Navy and Marine Corps are further along since they have been working on it three to four years longer.[52]

Each of the services has an ethical framework on which their core values are based or are built upon. These frameworks in turn contain the principles to which the service's values are aligned. The three frameworks vary considerably in their format and depth as discussed above. While these frameworks vary in composition, they all satisfy the criteria of being universal to all personnel in that service and in their connection to the service's ideals, mission, and vision.[53]

One conclusion drawn from a comparison between the service's sets of core values is that the differences between the sets tend to be more superficial, relating more to appearance than substance. The primary differences are the numbers of core values each service has and the methods the services use to publish them. In contrast, the similarities run deeper or are more substantive. The similarities between core values relate to indoctrination and education philosophy and how the core value programs are consistent with the established criteria. The implications of

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this comparison, the ethical frameworks, the methods of publication, and the similarities and differences of the service's core values programs serve as the basis for examining the pros and cons of whether the U.S. Armed Forces should pursue a common set of core values. Compelling arguments exist that counter the concept of a joint or common set of core values. These arguments include different missions require different values, values are not relevant to warfighting, and maintaining the status quo. By examining each of these arguments, the paradigm shift required in pursuing a joint ethical framework and core values will be understood.

# DIFFERENT MISSIONS REQUIRE DIFFERENT VALUES

The concept of a joint or common set of core values can be countered with the argument

that different missions among organizations require them to have different core values. Since each

service has a separate and distinct mission, it is imperative that their core values to be distinct. This

position stems from the idea that an organization's core values must be tied directly to its mission

to ensure the people of that organization understand and can best support its mission and vision.

The quote of Peter Senge from the discussion on the importance of core values in section III, shows

a linkage between mission and values. "The combination of mission, vision, and values creates the

common identity that can connect thousands of people within a large organization."[54] The

inference here is, if the missions of organizations are different then the values of these

organizations should also differ. Applying this logic to the military, each service with its unique

mission requires its own core values to reflect those unique qualities. The problem with this

reasoning is that the mission of the services while having unique qualities, have common

foundations and core values must be linked or aligned to the foundation or the principles on which

the mission is based.[55]

Review of the mission statements for the U.S. Armed Forces show that there are indeed

differences however, they also have much in common. According to *Joint Vision 2010,* the

mission of the Armed Forces is to be organized, trained, and equipped to fight and win against any

adversary at any level of conflict. The missions of the armed forces as listed on the individual

service's official homepages are:

- Army – To preserve the peace and security, and provide for the defense of the United States, the Territories, Commonwealths and Possessions, and any areas occupied by the United States. To support national policies and implement national objectives. To overcome any nations responsible for aggressive acts that imperil the peace and security of the United States.

- Air Force – To defend the United States through control and exploitation of air and

space.

- Naval Service – To maintain, train, and equip combat ready Naval forces capable of winning wars, deterring aggression and maintaining freedom of the seas.[56]

The common thread throughout the service's missions is what ties them to the joint vision. Each of the armed services has a mission to provide a force capable of performing certain roles in the defense or fight against any adversary throughout the potential and varied levels of conflict. The differences in their missions come from the particular roles or how a particular service contributes to the overall joint mission. For the most part, the endstate that the services seek is the same, the differences lie in the means by which they accomplish that end.[57] The central or key purpose of each service is the same; what differs is how they each achieve that purpose. Also, while the methods the services used to carry out their missions have changed with time due to innovation and technology, the central purpose for their existence has not. An organization's core values must be associated with and remain aligned with its purpose, not the means by which the purpose is fulfilled. Core values must be aligned to the *why* rather than *how*.[58]

The authors of the *Harvard Business Review* article, "Building Your Companies Vision," provide an extremely relevant analogy of how core values must connect deeper than to the means by which mission is accomplished. Collins and Porras contend that core values must be directly connected to what they refer to as "core purpose," and that this connection is important to organizational success. In the various companies they studied, they found that there are specific and identifiable elements within an organization that change, while other elements do not. A key to success is when leadership accurately identifies and understands what can change, and should be changed, compared to what should remain constant and endure. Core purpose and core values should be aligned to the principles of the organization and therefore they should not change.[59]

Collins and Porras outline a framework that centers around core ideology, which they

divide into the components of core values and core purpose. Core ideology is the character of the organization, its vision and reason for being, as well as a source of guidance and inspiration. The authors' view of core values is consistent with the established Covey framework, specifically, core values, aligned with principles, have intrinsic worth and they are enduring. Core values do not emerge from market surveys or sale reports. A company's core values originate, or should originate, from the founder's inner beliefs. Collins and Porras use the example of Walt Disney Company's core values of imagination and wholesomeness and how they should be nurtured for the sake of the values themselves. Ralph S. Larsen, CEO of Johnson & Johnson, describes it in these terms: "The core values embodied in our credo might be a competitive advantage, but that is not *why* we have them. We have them because they define what we stand for, and we could hold them even if they became a competitive *dis*advantage in certain circumstances."[60] Core values go deeper than mission, they are at the very heart of why an organization exists.

The second half of core ideology is core purpose. It is a company's, or organization's reason for being. Core purpose goes beyond company goals, product lines, and business strategy, and, as idealistic as it sounds, it goes beyond just making money. In the words of David Packard of Hewlett-Packard, "While this (making money) is an important result of a company's existence, we have to go deeper and find the real reasons for our being....we inevitably come to the conclusion that a group of people get together and exist as an institution that we call a company so they are able to accomplish something collectively that they could not accomplish separately..."[61] Core purpose is an understanding of the past and present, and a vision for the future. Core values must connect deeper then the means by which a mission is accomplished. They must connect to core purpose.

Core purpose and the core values of an organization must be aligned to each other in the same way and for the same reasons as mission, vision, principles, and core values. However,

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differences in two company's core purposes does not dictate the values of those same two companies must differ. On the contrary, examination reveals just the opposite. Bowling Green State University has a vision that states it "aspires to be the premier learning community in Ohio, and one of the best in the Nation." Bowling Green's core values are: respect for others, cooperation, intellectual growth, creative imaginings, and pride in a job well done. Sprint Corporation's vision is "to be a world-class telecommunications company – the standard by which others are measured." Sprint's core values are: customer first, integrity in all we do, excellence through quality, respect for each other, growth through change, community commitment, and shareholder value.[62] Bowling Green State University and Sprint Corporation are very different organizations with different purpose, mission and vision yet, their core values are almost interchangeable. Indeed, four of their total twelve values are also shared among the thirteen total core values of the armed services.

GenCorp, is a group of three highly successful, yet greatly diversified, companies that combined for $1.6 billion in total sales for 1997. GenCorp also provides an excellent example of an overarching organization that has established a single ethical framework and common set of core values for its companies. All three of GenCorp's companies design, manufacture, and market however, their product line stretches the spectrum from aerospace and defense to automotive to racquet sports. Despite the size and diversity of GenCorp, they have one set of core values that apply universally to the entire corporation. GenCorp recognizes the importance of unity and everyone in the organization identifying with the whole. "We recognize that the quality of our people and our culture is just as important as the quality of the products we make…We expect our people to share our core values and demonstrate the behaviors that play an integral role in our ability to achieve our vision."[63] Core values provide a common unity and identity within large and diverse organizations.

Leadership has a critical role in establishing and maintaining unity. Another issue that lies within the argument that different missions require different values comes from the need for leadership to be able to provide an individual mark or personalization on their particular service. An organization must be a reflection of its leader and an effective method for leadership to reflect their priorities, personality and character in an organization is by way of personalized core values. This argument sounds relevant but it is contrary to the very definition and foundation of what core values are. Core values are those values that best define and embody the enduring standards, principles and ideals of the organization, not its leader. Leadership's role is to model the core values, not to change them.

To say the U.S. Armed Services should have different core values because of their different missions places the focus of core values on the differences of the services rather than the importance of unity in core purpose or their raison d'être. Core values of the services must be linked to the foundation of the armed forces as a whole and aligned to common principles, not the particular difference of how the services are unique in performing their missions. The U.S. Military has a unified vision under *JV 2010*, for each service to have a separate set of core values sends the message that services do not have a common core purpose and that they stand independently on separate foundations.

## NOT RELEVANT TO WARFIGHTING

The National Military Strategy, the Department of Defense document that conveys the advice of the Chairman of the Joint Chiefs of Staff on the strategic direction of the U.S. Armed Forces, contains no mention of an ethical framework or core values. Knowing this can easily lead to the inference that core values and any ethical framework should be the concern of the individual services because core values are not relevant to national strategy and warfighting. Core values are strictly a training related issue. Since U.S. Code Title X assigns the responsibility for training the forces to each individual service, the Secretary of Defense and Chairman of the Joint Chiefs of Staff have no responsibility nor any real concern with the service's core values.[64] Core values are however, much more than a training issue and they do have warfighting relevance.

The National Military Strategy does recognize the importance of people for the preservation of its strategy and the critical role that leadership plays. The personnel of the U.S. Armed Forces are listed in the National Military Strategy as the most important enabler of the national strategy and leadership is one of four foundations inherent in maintaining core warfighting competencies and adapting to a wide variety of challenges.[65] Here again the direct correlation between leadership and people is evident.

A key competency of the military profession is leading people. In warfighting, leadership does not diminish but instead becomes that much more important. The importance of the connection between core values and leadership, which was discussed in section III, cannot be overstated. Trust, emerging from character and competence comes from leadership and is a reflection of the core values that the leadership must model. In fact, the Army considers this linkage between warfighting, leadership, and core values important enough to make it a central element in the framework of the their leadership field manual, *FM 22-100*. "Simply put, leadership in combat, our greatest challenge, requires accepting a set of values that provide a basis for our

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motivation and will."[66]

A warfighting force without a consistent ethical framework and values aligned with principles runs the risk of becoming a force fixated on competencies and elitism. Charles W. Sydnor, historian, President of Emory & Henry College in Virginia, and the author of *Soldiers of Destruction*, suggests that extreme elitism and an ideology based on selective values of fanaticism were at least partially responsible for the criminality of SS Totenkopfdivision (SSTK) of Nazi Germany during World War II.[67] The SSTK consisted of dedicated and extremely competent soldiers who fought brilliantly throughout the war. However, blind loyalty to a leadership that lacked character and whose values were aligned to power and loyalty to Hitler instead of principles, resulted in the SSTK's reputation for "utterly ruthless behavior in the execution of political and military tasks against enemy civilians and soldiers."[68]

A more resent study by Omer Bartov, Junior Fellow with the Society of Fellows, Harvard University, looks beyond the SSTK at the World War II German Army or Wehrmacht, as a whole. In his book *Hitler's Army*, there is evidence of similar problems. Leadership, in some instances, was focused on competence, not character and a lack of an ethical framework and principles on which to base values, resulted in a criminally brutal fighting force. Some generals and staff officers demanded "blind obedience" and loyalty to both Hitler and themselves. In these cases, obedience and discipline became the values. These values were not based on principles like trust; but instead they were based on fear. "To be sure, draconian punishment did instill into the troops fear of their commanders....Fearful of their commanders, and unable to defeat the enemy, the troops turned against the occupied civilians and prisoners."[69] What Bartov refers to as "the Perversion of Discipline," took place because a portion of leadership's values were aligned with the desire for control and results instead of enduring principles and conscience. The men of Hitler's Army were faced with a dilemma. "The army could thus either rebel against the regime or adapt

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itself to a new set of norms and values."[70]  A military force can be competent; however, if character is lacking and values are absent, changing, or are based on an unprincipled foundation, the effectiveness of the force will suffer, or worse.

Leadership and its inextricable link to principle based values is without question a critical aspect of warfighting.  In an article that appeared in the December 1987, *Military Review*, Major John Krysa develops the idea of values being a key to "unlocking combat power."  He quotes General Donn A. Starry: "In the end, the values which the military profession must embrace if it is to serve the nation well are the same ones that soldiers must develop if they are to be effective....The battlefield is the ultimate stage upon which the evaluation of values takes place."[71]

## STATUS QUO

A final position counter to the development of common core values centers on the idea that each service has a recently promulgated set of core values and there exists no compelling reason to change them. In the short term this may be reason enough to maintain the core value status quo however, examining the issue from the long term perspective offers considerations to the contrary.

The Department of Defense is striving to become more of a joint service organization for a number of reasons. Efficiency and effectiveness of budget are large factors but General John M. Shalikashvili, as Chairman of the Joint Chiefs of Staff, tied jointness directly to the military's core purpose. "The nature of modern warfare demands that we fight as a joint team. This was important yesterday, it is essential today, and it will be even more imperative tomorrow."[72]

The 1986 Goldwater-Nichols Department of Defense Reorganization Act has been a catalyst toward U.S. military's joint vision. Among the objectives of Goldwater-Nichols, two that served to facilitate jointness were increasing the authority and responsibility of unified combatant commands and greater emphasis on joint officer management. Congress was looking to address the "excessive power and influence of the four services, which had precluded the integration of their separate capabilities of effective joint warfighting."[73] One area where quantitative evidence of increasing joint exposure can be seen is in the joint personnel billet structure. From 1988 to 1998, the number of joint billets, according to the Joint Duty Assignment List (JDAL), increased from 8363 to 9036. During this same timeframe, the military personnel strength decreased by just over thirty percent from 2,138,000 to 1,419,000.[74] Whether a result of Goldwater-Nichols or not, there is clearly a trend which indicates an increasing joint exposure at the mid-grade and senior officer levels. Common core values would help contribute to a joint environment and re-enforce joint vision.

Unity of effort provides another area of justification for changing status quo and

considering a joint ethical framework and core values. Within all the services there exist a number

of organizations, divisions, offices, etc., that study, evaluate, and develop curriculum and training

for ethics, character development, and core values. In the Navy alone, there exists a Division of

Character Development and a Department of Leadership, Law and Ethics at the U.S. Naval

Academy, and a Center for the Study of Professional Ethics established by the Secretary of the

Navy and also located at the Naval Academy in Annapolis, MD. Within the Chief of Naval

Education and Training in Pensacola, FL, there is the Leadership Continuum Division that

oversees ethics, character development and core values related education and training for the fleet.

In 1995 the Secretary of the Navy, John Dalton, created a new position, the Deputy Assistant

Secretary of the Navy for Ethics, Character Development, and Equal Opportunity, and in that

same year, established a new advisory board on ethics and character development. Sitting on this

board are the Chief of Naval Operations, Commandant of the Marine Corps, Master Chief Petty

Officer of the Navy, Sergeant Major of the Marine Corps, and about 25 additional senior officials

from the two services.[75]

The Army has the Center for Army Leadership at Fort Leavenworth, KS, and a Center for

the Professional Military Ethic at the U.S. Military Academy. The Air Force has a Center for

Character Development at the U.S. Air Force Academy and a Department of Leadership and

Ethics at the Air War College at Maxwell Air Force Base.

While these organizations all have various functions that contribute to unique training and

education requirements of their services, there does exist a great deal of parallel effort between

them. In each of the services, a portion of their time and resources is dedicated to ethics and

character development of military professionals, and the infusion of core values throughout that

particular service. This effort is being conducted independently by the services.[76] Most recently,

the Army War College hosted a symposium that focused on ethics and value based organizational

leadership. The symposium was conducted independent of the other services.[77] There is a significant amount of personnel resources within the services working in parallel efforts toward the same goals and vision of character development. A joint ethical framework and a common set of core values could eliminate or at least reduce this duplication by consolidating many of the functions within character development and ethics under a single directorate. *Joint Vision 2010* expects the services to seek these reductions in duplicated effort. "Simply to retain our effectiveness with less redundancy, we will need to wring every ounce of capability form every source. That outcome can only be accomplished through a more seamless integration of Service capabilities."[78]

The idea of breaking with status quo additionally leads to the issue of credibility. In a period of U.S. Military history when an emphasis is clearly on joint policy and doctrine, can the existence of different set of core values be reconciled and where does it end? United States Pacific Command, a unified command made up of all services, has its own set of published core values.[79] It is bound to be confusing for sailors, soldiers, airmen, and marines to be infused with their service's core values, have the importance of those values re-enforced throughout training and then report to their first command and find out that they now have a new set of core values to internalize. This issue is a dilemma for joint commands that must either establish their own core values or not address the issue beyond acknowledgement that each service has their own. To support the spirit and intent of joint vision and pursue optimum effectiveness in the areas of character development and leadership training, a joint ethical framework and a common set of core values must be considered.

# CONCLUSIONS

The services of the U.S. Armed Forces do not have core values because the Secretary of Defense directed that they be established nor because of mere coincidence. Like GenCorp, Sprint, Walt Disney Company, Hewlett-Packard, the U.S. Coast Guard, Bowling Green State University, and many other organizations, each service has recognized that core values are important to the overall effectiveness of their organization. The services understand that core values are instrumental in: providing common identity, building trust, defining character, resolving ethical dilemmas, setting standards, and providing a moral compass. Each service has core values that are effective and relevant because the values they chose are enduring, have intrinsic worth and are aligned with a framework based on principles linked to the ideals and purpose of that service. [80]

The Departments of the Army, Navy, and Air Force each have a viable core value programs capable of thriving independently. The problem is that the services are working independently in an area where interdependence is critical for effectiveness and for the sake of credibility. In areas such as functional missions, U.S. Code Title X responsibilities, tradition, uniforms, and to some degree culture, independence is important because it provides the unique identity that strengthens job focus and esprit de corps. However, there must be unity and one voice concerning the foundation of the service's very reason for being and the fabric or framework that unites the profession.

A key component of the framework used in this monograph is the principle of trust that comes from the essential elements of competence and character. Many of the competencies that define the service's soldiers, sailors, marines, and airmen are unique and should remain so; however, the character that defines the men and women of the U.S. Armed Forces must be consistent and unified. Core "values form the cornerstone, the bedrock, and the heart of our character."[81] The credibility of the services comes, in a large part, from the individual character of

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its personnel. The character of the people who give life to the services is defined by their core values and how they live up to them. A joint ethical framework and common set of core values will greatly enhance the credibility of the services because of uniformity in a critical area of leadership. If the services are serious about their individual core values and desire to remain true to the purpose and worth of those values (and they should), then the next logical step is to begin development of a joint ethical framework and common set of core values.

The effort to develop a joint ethical framework and set of core values should be led by the Secretary of Defense. The Chairman of the Joint Chiefs of Staff has responsibility for doctrine, training, education under U.S. Code Title X, section 153; however, core values must be universal to within the Department of Defense, both military and civilian. The Secretary of Defense initiating this effort is also consistent with the current core value programs that were promulgated by the service departments vice the service chiefs.

The goal of a joint ethical framework and core values must be pursued methodically and by way of a sequential process of phases or steps. The process must first build a common foundation by constructing or adapting a single ethical framework, then establish a set of core values, and finally, standardize a template for character development based on that ethical framework and core values.

The first step toward a joint set of core values is to develop a joint ethical framework. The strength of the service's core value programs is that they are each based on viably sound, albeit different, frameworks. The Army's ethical framework, established and laid out in *FM 22-100*, is the most complete and best meets established criteria when compared to the other services. The Army framework, similar to Covey's model, focuses on leadership built from the character and competence that are demonstrated in values, attributes, skills, and actions. Covey's model of an inside-out approach based on the principle of trustworthiness emerging from character and

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competence at the personal level and then expanding outward through the organization is also ideally suited for any military. Equally important is that the framework is universal to the entire organization, based on principles, and that it provides linkage to the ideals, mission, and vision.[82] Germany offers an example of a nation that has separate services in their armed forces, but understands the importance of uniformity in the critical matters pertaining to the development of character and leadership. The German Army has established an ethical framework for character and leader development that is being standardized and applied to their entire defense organization or Bundeswehr.[83]

After a joint ethical framework is established the next step is the designation of a common set of core values. There is no single answer as to the number of core values or which values are the right ones. What James Collins and Jerry Porras found in their research of civilian companies has applicability for the military as well. "Companies tend to have only a few core values, usually between three and five. In fact, we found that none of the visionary companies we studied in our book had more than five: most had only three of four.... Only a few values can be truly core."[84] A Department of Defense set of core values should contain three to five values. The greater number of values, the more difficult it becomes to know and identify with them. The Army has seven valid core values but the use of LDRSHIP as an acronym to help soldiers remember them begs the question of whether some of these values were chosen to make the acronym work.[85] A greater number of values also causes overlap in definitions and meanings. RESPECT, one of the Army's seven values is included as an element in the Navy values of HONOR and COMMITMENT and in the Air Force value of SERVICE BEFORE SELF. Ambiguity in meaning causes a greater possibility for confusion by the men and women of the services. Confusion in what values mean to different people will only hamper credibility.

The selection of the core values can, and should come from the existing thirteen values of

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the services. The most important element of this selection process is that the values chosen are aligned with the principles on which the ethical framework is based, have intrinsic worth, are enduring, and are aligned with the core purpose of the U.S. Armed Forces. Substance is more important than number of values, but just having core values is most important.[86]

The final step toward the goal of a joint ethical framework and set of core values is to evaluate the existing character development philosophies and methods used by services and consolidate them into a uniform template encompassing the joint ethical framework and core values. "The first and last essential of an efficient soldier is character."[87] Lord Moran's observation from 1916 is just as applicable today as then. Character is a critical element in establishing personal trustworthiness which leads to interpersonal trust. Each service understands the importance of character development and each one has its own program or programs. The issue is that, like the core values programs, they function independently, duplicating effort and valuable resources.[88]

Each service has unique qualities that enhance the soldier's, sailor's, marine's, and airmen's identification with their service and esprit de corps and consolidating character development is not intended to prohibit the individual services from incorporating those qualities into their programs. The goal of evaluating the service's character development programs is to provide a universal and uniform character development construct or template that can then be built on within the services training and education establishments. Consolidation will ensure the service's character development remains aligned to the joint ethical framework and core values.

The end product of this entire process should be a Department of Defense publication that promulgates, defines, and explains the joint ethical framework, core values, and character development template. This publication will also express the desire that the framework and core values be woven into existing training and education at all leadership levels. The impact of this

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direction will be minimal since all services are using this method of infusion with their current sets of core values.

Implementing a joint ethical framework and common set of core values within the U.S. Armed Forces will produce three important benefits. First, character development will be enhanced because of DoD wide uniformity and alignment with a principle-based ethical framework and common core values. Second, there will be a reduction of duplicated effort and saving of valuable resources.[89] Third, the U.S. Military's credibility will be enhanced from the first two benefits and because the American people will see their defense department unified and speaking with a single voice in a critical area of leadership.

Adopting a new developmental process and moving forwarding with the idea of a joint ethical framework and common set of core values will require a massive paradigm shift. Major changes in the way people view the world rarely come easy, but often prove to be important. B.H. Liddell Hart understood this difficulty when coined the phrase, "The only thing harder than getting a new idea into the military mind is getting the old one out."[90]

# ENDNOTES

[1] Chairman of the Joint Chiefs of Staff, *Joint Vision 2010*, Joint Staff, Pentagon, Washington, D.C., 1996, 1 and 28.

[2] Department of the Army, *FM 22-100 Army Leadership*, Revised Final Draft, Washington, D.C., August 1998, 2-2. Approved by the Doctrine Review and Assessment Group.

[3] Armed Services Homepages via Defense Link, http://www.DefenseLink.mil//; internet accessed 12/98.

[4] Armed Forces Information Service, *The Armed Forces Officer*. DoD GEN-36A. (U.S. Government Printing Office, 1991), 1-2. All enlisted take an oath very similar to the officer's however it was instituted after 1787. The oath that a former Soviet Union officer took included penalties for breaking the oath.

[5] Michael C. Herb, personal experience as a Naval Officer since 1976. "Pride and Professionalism" became the campaign motto for a period of time while Admiral Hayward was Chief of Naval Operations. This time frame ushered in a number of positive programs which included: drug testing, greater emphasis on grooming and uniform appearance, and greater authority to commanding officers to separate sailors who did not conform.

[6] Carmen Nobel, "Flinn leaves with notoriety," *Air Force Times*, 9 June 1997, 4.

[7] Lloyd S. Matthews, "The Evolution of American Military Ideals," *Military Review*, January-February 1998, 51; quote cited from: The U.S. Army Character Development XXI Workshop, Atlanta, Georgia, 8 to 10 May 1996.

[8] William Cohen, "You Spread Our Values and Virtues" *Air Force Times*, June 1997, 4.

[9] The arguments presented here result from numerous interviews and inference from the research. Although much is written concerning core values, no documented discussion was found directly relating to the question of whether the services should have a common set of core values. This was confirmed by Maj. Carl Ficarrotta, on staff at the U.S. Air Force Academy, who has coordinated the Joint Services Conference on Professional Ethics (JSCOPE) for the past two years. The 1999 JSCOPE's theme is core values and its call for papers included, joint core values as a suggested topic, however, none were submitted.

[10] Definitions, unless otherwise indicated, are taken from the *Riverside Webster's II Dictionary* and the *American Heritage Dictionary*.

[11] Anthony E Hartle, *Moral Issues in Military Decision Making* (Lawrence: University Press of Kansas, 1989), 9-10 and 158. Discussion concerning Huntington's view on the military as a profession summarized from Samuel S. Huntington, *The Soldier and the State* (Cambridge: Belknap Press of Harvard University Press, 1957).

[12] Allan R. Millett, "Military Professionalism and Officership in America," A Mershom Center Briefing Paper, (Ohio State University, 1977), 2. Adapted from Allan R. Millett, *The General: Bullard and Officership in the United States Army, 1881-1925* (Westport, Conn: Greenwood Press, 1975).

[13] John C. Buckingham, "A U.S. Code of Military Ethics," *Proceedings*, December 1989.41.

[14] Stephen R. Covey, *The 7 Habits of Highly Effective People* (New York: Fireside, 1989), 32-5.

[15] Ibid., 35.

[16] Rushworth M. Kidder, *How Good People Make Tough Choices* (New York: Fireside, 1995), 79.

[17] Charles R. Myers, "The Core Values, Framing and Resolving Ethical Issues for the Air Force," http://www.airpower.maxwell.af.mil/airchronicles/ajp/spr97/myers.html. accessed 12/18/98.

[18] James C. Collins and Jerry I. Porras, "Building Your Company's Vision," *Harvard Business Review,* September-October !996, 66.

[19] Eric Wingrove-Haugland, "The Foundation of the Core Values in Western Ethical Theory," paper submitted for Joint Service Conference on Professional Ethics, 28 to 29 January 1999. Mr. Wingrove-Haugland is Asst. Professor of Morals and Ethics at the US Coast Guard Academy.

[20] Kidder, *How Good People Make Tough Choices,* 23-6. Here Mr. Kidder uses the utilitarian theory for ends-based thinking; Kant's categorical imperative for rule-based: and the Golden Rule or reversibility for care-based thinking.

[21] Martha E.G. Herb, interviewed by author 9-10 February 1999. Mrs. Herb holds an Ed.D., specializing in counseling and is a National Certified Counselor.

[22] Stephen R. Covey, *Principle-Centered Leadership* (New York: Fireside, 1990) 36, and Michael C. Herb, personal experience and knowledge as a certified facilitator for Franklin-Covey, *The 7 Habits of Highly Effective People,* workshops, October, 1997.

[23] Perry M Smith, *Taking Charge, A Practical Guide for Leaders,* (Washington, D.C.: National Defense University Press, 1986), 3.

[24] Paul Hersey and Kenneth H. Blanchard, *Management of Organizational Behavior,* 5th ed., (New Jersey: Prentice Hall, 1988), 5-6.

[25] Covey, *Principle-Centered Leadership,* 265-6.

[26] Peter M. Senge, *The Fifth Discipline* (New York: Doubleday/Currency, 1990), 293.

[27] Michael Bargo Jr., *Choices and Decisions: A Guidebook for Constructing Values,* (San Diego: University Associates, 1980) 14-5.

[28] Department of the Air Force, United States Air Force Core Values, *The Little Blue Book,* 1 January 1997, II. This booklet is issued to all Air Force personnel as an implementation tool and is discussed in greater detail in section IV.

[29] Mark P. Hertling, "Whence Values Come" *Military Review,* December 1987, 17. Cited article: Thomas J. Peters and Robert H. Waterman, *In Search of Excellence: Lessons from America's Best Run Companies,* (New York: Harper & Row Publishers, 1982).

[30] Meyers, "The Core Values, Framing and Resolving Ethical Issues For the Air Force," 13-4.

[31] William F. Bell, "The Impact of Policies On Organizational Values and Culture," http://www.usafa.af.mil/JSCOPE/, 6. Accessed 12/98.

[32] Headquarters United States Marine Corps, *Fleet Marine Field Manual 1-0, Leading Marines,* (Washington, D.C., 1995), 101.

[33] John O. Marsh, "Values and the American Soldier," *Military Review,* November 1986, 5.

[34] Buckingham, "A U.S. Code of Military Ethics," 41.

[35] United State Code, Title X, Sections 3583, 5947, and 8583. Sections 3583 and 8583 were amended by the National Defense Authorization Act Section 507, signed 18 November 1998.

[36] The Secretary of Defense, *Joint Ethic Regulations,* DoD 5500.7-R, Washington, D.C., August 1993. Joint Chiefs of Staff.

[37] Steve Zacharzic, CAPT, USN, Military assistant to the Principal Deputy, Assistant Secretary of Defense for Force Management Policy, interview by author on 5 November 1998, and Michael Jordan, COL, USAF, (J1-PRD), Director for Manpower and Personnel, Chairman, Joint Chiefs of Staff, interview by author on 5 November 1998.

[38] Examples are: DoD Directive 5500.7, Standards of Conduct, but this focuses specifically with personnel dealing in business and contracting; Code of Conduct, for prisoners of war; Title 10 US Code requiring exemplary conduct but only for commanding officers and others in authority; DoD Human Goals Charter comes closer but only deals with equal opportunity issues.

[39] John C. Krysa, " Values, The Key To Unlocking Combat Power," *Military Review,* December 1987, 29-30.

[40] Department of the Army, *FM 100-1, The Army,* (Washington, D.C., 1994) v, 5-7.

[41] Department of the Army, *FM 22-100, Army Leadership,* revised final draft (Department of the Army, Washington, D.C., August 1998) 1-2 to 1-3. This publication is a revised final draft and has not had final approval. The criteria for an ethical framework was established in section II of this monograph.

[42] Patrick Pexton, "Dalton plans ethics board," *Navy Times,* 2 January 1995, Vol. 44 Issue 13, 6.

[43] Michael C. Herb, personal experience as a Naval Officer since 1976 and as Chairman of Professional Programs and leadership instructor, U.S. Naval Academy, 1991 to 1994. The author served as instructor for initial core values indoctrination.

[44] Chief of Naval Education and Training, Leadership Continuum Division, interview by author with Lisa C. Dombroskie, Program Manager, on 19 October, 1998.

[45] Department of the Navy, *SECNAV INSTRUCTION 5350.15,* (Washington, D.C.) 24 August 1996. This instruction promulgates the Naval Service's Core Values Charter. It is applicable to all department personnel, military and civilian.

[46] Sheila E Widnall, Secretary of the Air Force, opening remarks at the Joint Services Conference on Professional Ethics. (FT McNair, Washington, D.C. 26 January 1995)

[47] Department of the Air Force, United States Air Force Core Values, *The Little Blue Book*, 1 January 1997, Section I.

[48] Ibid., Section III.

[49] Steven Watkins, "Emphasizing Core Values," *Air Force Times*, 6 January 1997, 14.

[50] Departments of the Army and Navy, *FM 22-100* and *SECNAV INSTRUCTION 5350.15*. As they are cited above, this field manual and instruction promulgate and define the core values for the Army and Navy respectively. *FM 22-100* defines and contains a specific discussion on courage in general and elaborates on its physical and moral dimensions.

[51] An example of how this could be done is in the Navy's damage control training. A key element in shipboard damage control is teamwork. Part of the definition for the Navy's core value of COMMITMENT is joining together as a team or teamwork. During training this connection can be highlighted.

[52] Information concerning how the services have incorporated core values into leader and character development programs and curriculum from: Chief of Naval Education and Training, Leadership Continuum Division, Pensacola, FL,; Center for Army Leadership, Leadership Education Development Division, FT Leavenworth, KS,; and U.S. Air Force Academy, Department of Philosophy and Fine Arts, Colorado Springs, CO.

[53] The criteria for what makes an effective ethical framework was established in section II, Definitions and Background. These characteristics were expounded on by Covey's framework described in that same section.

[54] Senge, *The Fifth Discipline*, 293.

[55] Covey, *The 7 Habit of Highly Effective People*, 35.

[56] Armed Forces Homepages via DefenseLink, accessed 15 February 1999. USC Title X defines the policy, function, and compositions for all the services, the elements of which are reflected in the mission statements. The hompages reflect the service's most resent mission statements.

[57] These differences are somewhat obvious; the Navy primarily operates on and from the sea, the Air Force in air and space, and the Army is predominately a land force. Each service has components of the others, however, these are the focus of their operations and missions.

[58] Wingrove-Haugland, The Foundation of the Core Values in Western Ethical Theory," 1 and 9.

[59] Collins and Porras, "Building Your Company's Vision," 65-6.

[60] Ibid., 66-7.

[61] Ibid., 68.

[62] Vision and core values for Bowling Green State University were obtained from the school's homepage, webmaster@bgnet.bgsu.edu/Disclaimer. Information for Sprint was received from their Customer Services Group, Mr. Charles O. Hammond.

[63] GenCorp, *Our Business Philosophy,* policy manual, October, 1996, and GenCorp Annual Report for 1997.

[64] United States Code, Title X, Sections 3032, 5032, 5042, and 8032.

[65] Department of Defense, *National Military Strategy,* September, 1997. 21 & 27.

[66] Army, *FM 22-100,* 2-35.

[67] Charles W. Sydnor, Jr., *Soldiers of Destruction* (Princeton: Princeton University Press, 1977), 313-6.

[68] Ibid., 314.

[69] Omer Bartov, *Hitler's Army: Soldiers, Nazis, and the War in the Third Reich* (New York: Oxford University Press, 1991) 60-61.

[70] Ibid., 65.

[71] Krysa, "Values, The Key To Unlocking Combat Power," 33. General Starry's quote from his article, "The Four C's That Motivate," *Army* (October 1980).

[72] Chairman of the Joint Chiefs of Staff, *Joint Vision 2010,* inside cover.

[73] James R. Locher III, "Taking Stock of Goldwater-Nichols," *Joint Force Quarterly,* Autumn 1996, 10-11.

[74] Joint Chiefs of Staff, code J-1D955, Joint Duty Assignment List program manager. JDAL tracks joint duty billets for officers of the grade of 0-4 and above. Data obtained by E-mail from 28 October 1998.

[75] Pexton, "Dalton plans ethics board," *Navy Times,* 6.

[76] Michael C Herb, information based on interviews with: LCDR Brian Goodrow, Division of Character Development, USNA, November 1998. MAJ Rob Trexler, Center for Army Leadership, Fort Leavenworth, KS, January 1999. MAJ Carl Ficarrotta, Department of Philosophy and Fine Arts, USAFA, November 1998. Additional information obtained from the service academy homepages and DefenseLink.

[77] Katherine McIntire Peters, "A Matter of Trust," *Government Executive,* January 1999, 30. The information that the other services were not involved in the symposium was obtained by interview by the author in January 1999, with Dr. Rod Magee, Department of Command Leadership and Management, Army War College.

[78] Chairman of the Joint Chiefs of Staff, *Joint Vision 2010,* 8.

[79] Pacific Command Homepage via DefenseLink. Internet accessed 11/98. USPACOM's core values are: SERVICE, RESPECT, COMMITMENT, INTEGRITY, and STEWARDSHIP. With the exception of STEWARDSHIP, these values are shared by at least one of the services.

[80] The importance of core values and criteria for what makes them effective were established and

discussed in section III, pp. 13-16.

[81] United States Marine Corps, *FMFM 1-0*, 101. Discussion on the principle of trust coming from character and competence from section II, pp. 10-11.

[82] Discussion of ethical frameworks and criteria for effectiveness are found in section II, pp. 9-12.

[83] Werner Kullack, Colonel, German Army, interviewed by author in Fort Leavenworth, KS, 14 January and 12 April 1999.

[84] Collins and Porras, "Building Your Companies Vision," 67. The book referred to in the quote is *Built to Last: Successful Habits of Visionary Companies* (HarperBusiness, 1994).

[85] The Army core values are: LOTALTY, DUTY, RESPECT, SELFLESS SERVICE, HONOR, INTEGRITY, AND PERSONAL COURAGE. The first letters of these values make the acronym LDRSHIP that is a short form of leadership. According to *FM 22-100*, the acronym is a graphic training aid to help personnel remember the values.

[86] Ibid., 67.

[87] Lord Moran, *The Anatomy of Courage* (New York: Avery Publishing Group Inc., 1987), 195.

[88] Discussion concerning the services various groups involved in character development is in section VII, pp. 38.

[89] The initial group assembled to work this issue for SECDEF will require some additional resources of personnel and money. Some personnel can be taken for the numerous groups working core values and character development in the individual services. (see section VII, pp. 38, for examples) Once the framework, values and character development template are completed, this group can be reduced.

[90] B.H. Liddell Hart quoted in article Daniel W. Temple, " Maneuvering Jointly from the Sea," *Proceedings,* February 1999, 41.

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> Current administrator is MAJ. Carl Ficarrotta, assigned to the Department of Philosophy and Fine Arts at the U.S. Air Force Academy.

Bowling Green State University homepage. (webmaster@bgsu.edu/Disclaimer).

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